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THE

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THIRTEENTH ANNIVERSARY
OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

REV. DR. GODDARD'S SERMON.

THE Sermon before the Society was delivered on Sabbath night, May 4th, in St. George's Church, (Rev. Dr. Tyng's,) by the Rev. Kingston Goddard, D.D., of the American Protestant Episcopal Church. Dr. Goddard is Rector of a church in the city of Cincinnati, Ohio. It was an admirable discourse, and heard with great attention by a large and deeply interested audience.

Dr. Goddard chose for his text the following portion of the Word of God: "*And I saw heaven opened, and, behold, a white horse, and HE that sat upon him was called Faithful and True; and in righteousness HE doth judge and make war.*" (Rev. xix. 11.)

ANNUAL MEETING OF THE SOCIETY.

THE Thirteenth Annual Meeting of the Society was held on the 6th day of May, at 10 o'clock A. M., in Irving Hall. The Rev. Thos. DeWitt, D.D., President of the Society, was in the chair.

The services were opened by the singing of the following hymn:

I.

O LORD our God arise,
The cause of truth maintain,
And wide o'er all the peopled world,
Extend her blessed reign.

II.

Thou Prince of life, arise,
Nor let Thy glories cease;
Far spread the conquests of Thy grace,
And bless the earth with peace.

III.

Spirit of grace, arise,
Extend Thy healing wing,
And o'er a dark and ruined world,
Let light and order spring.

IV.

Let all on earth arise,
To God the Saviour sing,
From shore to shore, from earth to heav'n,
Let echoing anthems ring.

The Rev. Dr. Boardman of Cazenovia, N. Y., read the Scriptures, (Ps. ii and Eccles. xi. 1-6,) and invoked the Divine blessing on the

Society, its labors, at home and abroad, and upon all similar associations throughout the world.

The Financial Secretary read the Treasurer's Report, which will be found in another place.

The Corresponding Secretary read an abstract of the Report of the Executive Committee.

The Rev. Halsey Dunning, Pastor of the Constitutional Presbyterian Church, Baltimore, then moved, "That the Reports of the Treasurer and Executive Committee, abstracts of which have just been read, be published under the direction of the Committee." This resolution was seconded by Rev. Dr. Van Norman, of the Methodist Episcopal Church, New York, and adopted by the Society.

The assembly then united in singing the following verses :

Fellow helpers in the truth,
 Army of the living God,
 Onward to the contest move,
 Spread your banners far abroad.
 Take the sword the Spirit gives ;
 Take the pure and living word ;
 Claim each realm, by Satan held,
 In the name of Christ, your Lord.

II.

Fellow helpers to the truth,
 Lift your eyes, the fields are white ;
 Precious fruit o'er all the plain
 Doth the reaper's toil invite.

Enter now the harvest field,
 With united heart and hand ;
 Hark ! a thousand urgent calls
 All your energies demand.

III.

Fellow helpers to the truth,
 Witness to its quickening power,
 Till the sound of life and peace
 Echo back from every shore.
 By the love of Christ constrained,
 Heaven's appointed work fulfill ;
 Here present your choicest gifts,
 Life and wealth and active zeal.

The Rev. Joel Parker, D.D. of New York read the following Resolutions, and spoke to the *first*.

1. *Resolved*, That the liberal and spontaneous support extended to the Society during the past year of great financial embarrassment and deepest anxiety, should encourage its Directors to go forward in its great and glorious work, both at home and abroad, both in the Old World and the New, with renewed zeal, faith and hope.

2. *Resolved*, That in the opinion of this Meeting, the Executive Committee will do well to avail themselves of every opening for the spread of the Gospel in Mexico, Central America and South America, from the firm conviction that it is only a Christianity which derives its inspiration and its strength from the Bible, that can render any people fit for the enjoyment of Constitutional and well-regulated Government.

3. *Resolved*, That this Meeting have heard with deepest interest, and with grateful emotions, that the Emperor of France has caused the obstacles which the provincial and municipal authorities had for years thrown in the way of the evangelistic efforts of the Protestants to be removed, and that every Protestant church, chapel and school is now open, and placed under the protection of the law. And further, the Meeting would express its deep conviction of the importance of the Society's work in France and Belgium, and of the duty of the Committee to increase, as much as a prudent regard for their resources and their work in other lands will permit, their appropriations to the cause in that powerful empire.

4. *Resolved*, That the Society have heard with great pleasure of the success of the American Chapel at Paris, under the able and eloquent ministrations of the Rev. Dr.

McClintock, and rejoice to learn that the Executive Committee have opened an American Chapel at Florence, Italy.

5. *Resolved*, That this Meeting have been greatly gratified with the report of what this Society is doing in Italy, where the "Great Breaker" is going before His people and opening a highway for his Word, and would express the hope that the Committee will be enabled, in the coming year, greatly to increase their efforts in that land so dear to the student of History, to the classical scholar, to the lover of Art, and to the humble and sincere Christian.

6. *Resolved*, That this Meeting have heard with great satisfaction, that the Committee have resolved to commence a mission to Greece and the Greek people, and would invoke for the young missionary and his work the choicest blessings of our ascended and ever-glorious Lord and Saviour.

Dr. Parker's address was one of his happiest efforts. Being the Chairman of the Executive Committee, and familiar with the Society's operations, he was able to testify to the increasing interest felt by the Churches in it and in its work, as well as to the catholicity and kindness of its spirit.

The Rev. Dr. McCron, (of the Lutheran Church,) Pastor of a church in Baltimore, addressed the meeting on the *second* Resolution. Dr. McCron spoke of South America, and the superstition and ignorance of the masses of the people, their degradation and immorality, from personal observation. From beginning to end his address, so appropriate and forcible, was listened to with the deepest interest.

The Rev. Dr. Crooks, of the Methodist Episcopal Church, spoke on the *third* and *fourth* Resolutions, especially the latter, and set forth in an able and eloquent manner the importance of the Society's *American Chapel* at Paris, and the valuable service which its minister, the Rev. Dr. McClintock has rendered to our Protestant Christianity, and to our country and its institutions in this critical period of its history.

The Rev. John Todd of Pittsfield, Mass., spoke on the *fifth* Resolution, and in doing so delivered one of the most beautiful addresses we have ever listened to, *on the constant processes of decay and renewal that are going on in the animated as well as the inanimated world*. Nations decay and nations revive. And the work of this Society is to contribute to the infusion of that new and spiritual life which the people of Italy, Greece, and many other nations so much need.

Mr. George Constantine, the young Greek whom the Committee have appointed a missionary to Greece and the Greek people, gave some interesting notices of his life since he landed in this great city ten years ago, "not knowing one word of the many thousands of words in the English language, and of all the money in New York not having one cent in his pocket." After speaking of the goodness of God to himself during that long period, he proceeded to show that Greece is not *dead*, but alive, that the language is not a *dead language*, as is often said,

but a living one, and that there is hope of the salvation of the people, if approached properly.

The Rev. Dr. Chickering of Portland, Maine, made the last address—making the *sixth* Resolution the subject of it, as did Mr. Constantine. Both Dr. Chickering and Mr. Constantine were listened to by the audience with great interest.

The assembly then united in singing the Doxology : “ Praise God from whom all blessings flow,” etc.

The Benediction was pronounced by the Rev. Dr. Todd.

The Society then came together, and elected a Board of Directors for the incoming year, and passed a vote of thanks to the Rev. Dr. Stoddard for his able and eloquent sermon, with the request that he would deliver the same in Brooklyn, Boston, Pittsburgh, and such other places as it may be convenient for him to visit, and then allow it to be published by the Executive Committee.

The Society also passed a vote of thanks to the several speakers who had addressed the meeting, for the very interesting and important service which they had been so kind as to render on the occasion.

Mortimer De Motte, Esquire, in behalf of the Board, stated to the Society that, in conformity with a Resolution passed at the last Annual Meeting of the Society, the Board had taken the requisite steps to have the Society incorporated according to the General Law of the State of New York, made and provided for such cases.

The Constitution of the Society, as amended at the last Annual Meeting, will be found after the Report of the Treasurer, together with the list of the Officers, Vice-Presidents, Board of Directors, etc.

It is with deep pensiveness that we have to state that before the services of the Annual Meeting were over, the President and some of the Directors were under the necessity of retiring, to attend the funeral of the Rev. Nathan Bangs, D.D., of the Methodist Episcopal Church, who was one of the Vice-Presidents of the Am. & For. Ch. Union from the first. This great and good man had a heart that felt a lively interest in every good enterprise, whether its sphere lay within or without the circle of his denominational affinities.

A word to our readers and friends : It is to beg their particular attention to the Report which immediately follows. It goes over the entire ground of the Society's labors more fully than usual, and gives much valuable information respecting the moral and religious state of the countries named. The Committee have thought such a survey to be necessary at the present time.

THIRTEENTH ANNUAL REPORT.

THE return of this Anniversary season recalls past responsibility; and your Committee proceed humbly and thankfully to give an account of their stewardship, and to restore to the hands of the Society the important trust with which they have been honored, and which they have conscientiously endeavored to discharge in a faithful manner.

It has been the privilege of the Committee every year to preface their Annual Report with joyful thanksgiving and ascriptions of praise to the Author of all our blessings, for the success which He has been pleased to vouchsafe to their efforts to promote His glory and kingdom. And never has this pleasing duty been more obvious, or its fulfillment more imperative than on this, the Thirteenth Anniversary of the Society. We closed the last year by invoking the Divine favor upon the Society's operations during the year to come, saying: "*The Lord our God be with us, let Him not leave us, nor forsake us.*" "*Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.*" That those petitions have been answered, the Committee believe the simple statement of their labors during the year will abundantly show.

But our mercies and blessings have not been unmingled with disappointments and sorrows. During the year which closes to-day the Society has lost several friends, some of them among its earliest, warmest, and most liberal supporters. First of all we have to mention the name of Hon. Theodore Frelinghuysen, of New Jersey, upon whose mortal remains the grave has just closed. This distinguished man, so greatly esteemed both as a statesman and a Christian, was for years President of the Foreign Evangelical Society (one of the societies the combining of which in 1849, gave rise to the American and Foreign Christian Union) and one of its Executive Committee. Another and not less venerated name which we have been compelled to enroll among the beloved dead, is that of the late Chief Justice Williams, of Hartford, Connecticut, who ever took a deep interest in this Society, and remembered it in his last will and testament. In the death of the late Mr. Elisha Taylor, of Cleveland, Ohio, the Society also lost an excellent friend. Precious in the sight of the Lord is the death of His saints. Our loss is their gain. We are consoled with the assured belief that the prayers which they offered up on our behalf, whilst they dwelt on earth, will long continue to be answered.

The receipts of the Society last year, as you have just heard, were \$53,644, This is less by \$6,000 than those of the year ending on the 7th of May, 1861. But the receipts of that year included the collections of Pastor Fisch of France, who came to this country and prosecuted his visit at the instance of the Society, and under its auspices. Deducting those collections, the receipts of the year ending to-day are greater by several thousand dollars than they were in that which terminated at the last anniversary. In several former years, when the Society was engaged far more extensively in the publication and sale of books than at present, and especially when it has undertook some extraordinary enterprises, such as transporting successive companies of Portuguese exiles from

Trinidad and Madeira to our shores and thence to Illinois; the building of the American Chapel at Paris; or when its income was greatly augmented by the collections of the Rev. Mr. Pilatte, Dr. Revel, Dr. Fisch, or considerable sums borrowed to meet large engagements, the receipts of the Society reached a much higher figure than they do to-day. But it is a fact worthy of special notice—one that calls for devout thanksgiving to God—that the actual receipts last year from the churches for the ordinary and regular work of the Society were greater than in most of former years. And this is the more encouraging in view of the “stress of the times,” the want of an effective agency in two important sections of the country during most of the year, and the illness for four months of one of the Corresponding Secretaries, who was able to preach in behalf of the Society only four Sabbaths during that period.

The expenditures of the Society last year were \$51,327. Of this sum \$6,500 were expended in discharging its last indebtedness for the American Chapel in Paris, and in paying off some loans and obligations of former years. The Committee are happy to be able to say that the Society is now unembarrassed with debts of any sort, and it has paid up the salaries of all its missionaries, and met all its engagements, to the 1st inst., and that it is their purpose to keep it in this condition if possible in the future.

The sphere which our Christian Union was formed to occupy is peculiar. Its grand object is to promote a pure Christianity in countries abroad in which Roman Catholicism and kindred forms of a corrupted christianity prevails; and among the Roman Catholics of our own land. The means by which it seeks to attain this object are manifold. It employs ordained ministers as missionaries, and also evangelists, colporteurs, Bible-readers, Bible-women, and school-teachers. It labors to gather and build up Congregations, Day-Schools, Sunday-Schools, and Industrial Schools. It assists in the work of educating young men for the ministry, in hiring places of worship, and sometimes in building chapels. Occasionally it combines its efforts with those of the American Seamen's Friend Society to sustain chaplains in seaports in Papal countries; it publishes works relating to the errors of the Roman Catholic church; it has often lent its aid to the promotion of the objects of the Bible and Tract Societies, and even those of the Temperance Society. It has still another object, the advancement of the interests of religious liberty wherever its influence can be made to reach. For this purpose, whilst it has stood up for the rights of the Roman Catholic laity at home and of our American Protestants when in Roman Catholic countries abroad, it has not hesitated to do what it could for those who were suffering for conscience sake, whether in Roman Catholic or Protestant countries. Withal, loyal to the principles of Christian union which constitute the corner-stone on which it rests; it has not failed to coöperate with the great efforts which are making in these days to bring Protestant Christians throughout the world to a better acquaintance with each other, and into those happy relations which ought to subsist between all the branches of the one true Church of Christ on earth.

Widely different, therefore, are the objects and the work of this Society from those of any of our other religious organizations; nor is the sphere in which it moves either coincident with, or antagonistic to that of any other mis-

sionary Society of our country. This fact is sufficient of itself to constitute a valid ground of coöperation on the part of the evangelical Christians of our land, without a sacrifice of their principles, or the neglect of their respective denominational Societies or Boards, which fealty to the Churches to which they belong demands that they should sustain. In confirmation of these positions we might appeal to the efforts made by this Society in years past in behalf of the rights of our Protestant citizens to their own worship and to Christian burial in Papal countries, in behalf of the persecuted Madiari and others in Italy, and of Roman Catholics and Baptists in Sweden; as well as its efforts to establish and maintain chapels on a liberal basis in Paris, Rome and Florence, for our American Protestants who visit those cities, or sojourn for longer or shorter periods in them.

But we have dwelt long enough on these subjects of a general nature; we now proceed to speak of the work of the Society last year in the two great fields which share its labors. And, first, we shall speak of

THE HOME FIELD.

Although the operations of the Society in our own country were less extensive last year than in some former periods, yet they were quite considerable. The number of the missionaries who labored the whole or part of the year (the former class of whom was far more numerous than the latter) was twenty-one, whose fields of action were in eleven States, chiefly in the West and Southwest. Seven of these missionaries are not now in the service of the Society. One has taken charge of a church in Canada West, after having labored successfully for us for a considerable period in one of the largest cities in Wisconsin. Another has been called to the pastoral care of a church in one of our western States. One was recommended to attach himself to the French-Canadian Missionary Society. A fourth, who labored at Chicago, was recommended to the Board of Domestic Missions of the O. S. General Assembly, and was accepted by that body. Of the present relations of the three others we are not able to speak. On the other hand, the Committee have appointed two new laborers, and will probably appoint a third; whilst it is possible that one of the seven just referred to, will reënter their employment. So that it is likely that the number of missionaries in the service of the Society in the home field, the coming year, will not be less than eighteen or twenty.

Although the Committee have come to the conclusion—a conclusion which the churches that support the Society seem fully to approve—that, owing to the increased interest and exertion in behalf of the foreign population of our country on the part of the Denominational Home Missionary Societies and Board, and the wide doors of usefulness in the great Papal countries abroad, and the need of our aid in that direction, it is their duty to make the home work of this Society in some sense subordinate to the foreign; yet they cannot cease to take a lively interest in every effort by which they can in any way cause the Gospel to reach the millions of Romanists already among us, and the tens of thousands who are every year landing upon our shores. They look back with pleasure upon what they have been enabled to do in this field during the last thirteen years.

1. In the first place, although the gathering of churches has not been for them so prominent an object as some other modes of doing good to foreigners, the Committee reflect with satisfaction that through their efforts some forty congregations, mainly German, French, and French-Canadian congregations were formed, some of which, as those in Newark, N. J. and Cincinnati attest, have now a good degree of strength. The French congregation in New York, on which they expended a good deal of money, has done much good, and is now nearly if not quite self-supporting.

2. But a great deal of the preaching of their missionaries, especially those who have labored among the Irish population, has been of the nature of building up the churches in the neighborhood of their mission-stations. During the last year a German missionary of the Society, who has been laboring among the dispersed and yet numerous Germans living in the central portion of one of our oldest States, induced many of their people to attend the several Protestant churches near which they live, but in which they had not before set their feet. Still more; he has gathered many of their children into Sunday Schools. And best of all, God has crowned his efforts by pouring out His Spirit and bringing a goodly number of these "strangers" to the saving knowledge of His Gospel. Nor is this a solitary or exceptional case; more than fifty of its missionaries have done more or less of the same sort of work during the last thirteen years.

3. A great deal of the attention of the Society's missionaries has been directed to carrying the Gospel from house to house, by personal conversation and the distribution of religious tracts and the sacred Scriptures. Much of this sort of work has been done by our laborers from first to last in nearly all the great cities in our country.

4. A large number of children and youth have been gathered into Sunday Schools and the public schools, through the efforts of our missionaries in the large cities. And this has been done in many cases from among the most degraded and ignorant classes of our foreign population, many of whom might take up the lamentation: "No man hath cared for our souls."

5. And whilst they have cared for the temporal interests of the children, our missionaries have not been unmindful of those of their fathers, many of whom they have endeavored to rescue from intemperance by engaging them to join the Temperance Societies, and sign the temperance pledge.

6. Our missionaries have established many Industrial Schools, which have continued to be a great blessing to the poor children who attend them, as well as a source of blessing to the many excellent teachers who have, with so much self-denial, instructed them. It would be a low estimate to say that our missionaries have established, or aided in establishing, more than fifty of such schools in the West alone. Nor has this work been done only by the missionaries. The influence of the Society's Magazine, THE CHRISTIAN WORLD, in this good cause has been felt in many places.

It would be a safe and reasonable statement to affirm that at least 50,000 souls in this country have been brought more or less within the influence of the Gospel through the labors of the missionaries of this Society within the last thirteen years; and most of these people have been of foreign origin. Indeed

we are persuaded that this estimate is far too low. How many of these have been brought to the saving knowledge of the Truth is known to God alone. We have no doubt that several thousands were; but this point can be settled nowhere but at the Last Day.

During the last year, the Committee had in their employ two Bible-women, whose spheres of labor are two of the largest cities in the West. These excellent women have shown themselves to be most capable missionaries. Having had the advantage of more than an ordinary education, of refined and pleasant manners, accustomed to move in good society from their earliest days, possessing good judgment and great prudence, and withal zealous and earnest in the work of saving souls, they have been welcome even among the poorest, most ignorant, and most degraded of the foreign population of those cities. From morning till night, in good weather and bad, they visit the poor and needy, and not only impart the blessings of the Gospel, but relieve as far as they can by their own efforts and engage the help of the beneficial associations around them to assist in relieving the wants and the sufferings of these people. Generally they make from fifteen to twenty visits a day. One day at least in each week they devote to the Industrial Schools which they have gotten up, of which one has three and the other four to look after. In those schools the children are taught to sew and make up clothing for themselves and their poor families, as well as instructed orally in the great things of salvation, by being taught passages of Scripture, suitable hymns, and simple catechisms. We know of nothing more touching in the work of the Society than these and other Industrial Schools its missionaries have established, and in the carrying on of which they have secured the coöperation of Christian women of literally every evangelical denomination around them. The Committee would have no objections to employing several more Bible-women, if they had the means.

An Irish missionary of the Society in one of the southwestern cities, in addition to all his other labors, superintends three or four Mission and Industrial Schools. And another missionary, who is not an Irishman, has had almost twice that number under his charge.

Among the missionaries whom the Committee have recently resolved to assist is the excellent Pastor Fargues, of the Reformed Church of France, who preached to a very interesting Swiss and French congregation of about 250 souls in Philadelphia. The number of families that attend this service is 150; the number of communicants is 60; and the number of children in the Sunday School is 100.

One of the most interesting Missions of the Society in the home field is that among the Italians in the city of New York. The missionary is an humble, self-denying man, who preaches on the Sabbath to as many of his countrymen as he can induce to come to his meetings; teaches a school for several hours every night, has a large industrial school, and withal a flourishing Sabbath School. He visits the Italians dispersed through the cities of New York and Brooklyn, Hoboken and Jersey City, as much as his other duties will permit. A few weeks ago the *N. Y. Observer* published a most interesting account of this excellent man, and his efforts in behalf of a poor dying Italian woman in Hoboken.

And finally, we have to report that the excellent Miss Rankin was compelled by the state of her health, in the early part of last summer, to abandon Brownsville, Texas, and return to Ohio. She left her interesting school of Mexican girls, which has been so much blest, in the hands of her niece, a young lady who is well qualified to carry it on in her absence. The present political state of Texas renders it impossible to have frequent communication with Brownsville and its inhabitants. This school has been the means of enlightening the minds of many Mexican young persons, some of whom are now consistent professors of the Protestant faith. Through the efforts of the missionary a large number of Bibles and religious tracts have been distributed among the Mexican population of Brownsville and its vicinity, and many have been carried across the Rio Grande into Metamoros and other towns in the neighborhood.

THE FOREIGN FIELD.

In speaking of the foreign work of the Society during the past year, the Committee commence with South America. And, first of all, they call your attention to the

MISSION IN CHILI.

In the last Annual Report the Committee stated that the Rev. N. P. Gilbert, whom they had sent to South America in the December preceding, had stopt for a season at Callao, the Seaport of Lima, the capital of Peru, to replace the Rev. Mr. Swaney, the Chaplain of the American Seamen's Friend Society, who had gone to the Chincha Islands, to preach to the American seamen engaged in the guano trade. After spending several months at Callao, it was found that, owing to the decrease of trade with the Chincha Islands, occasioned by the war, the services of Mr. Swaney were not needed at those Islands, and he had, therefore, returned to Callao. Under these circumstances Mr. Gilbert was sent up to Valparaiso, where he spent several weeks with the Rev. David Trumbull, once a missionary of this Society, at whose instance he had been appointed, and then went on to Santiago, the capital of Chili, which was the place of his original destination, and where he is now laboring. The following report from Mr. Gilbert gives his own account of his labors at Callao, his removal to Valparaiso, and ultimately to Santiago, and his present engagements and prospects.

SANTIAGO, CHILI, S. A., April 28, 1862.

REV. DR. BAIRD,—*Dear Sir:* When last year I made my yearly report, I was in Callao, Peru, under the joint patronage of your Society and the American Seamen's Friend Society. There I remained until August 26th. My labors during that period may be briefly summed up. The congregation continued to worship in the house which they had rented for the purpose at the rate of \$50 per month. Please notice that this building was constructed expressly as a place of worship, and taxed as a "Protestant chapel." No one found any fault; and all this was done notwithstanding the Constitution of the Republic prohibits the public worship of any but the Catholic religion. This shows how the constitution of a government is not in all respects the sure criterion of the spirit and actual working of that government. The average attendance was about 40 and the Sabbath school 15. At the hospital the attendance was an average of 12.

The German service, which was commenced during this time, was discontinued, to be resumed again when their hymn books should arrive from Hamburg, which they were expecting every mail. Mr. Sheel also wrote to a friend in Germany for some sermon books.

That friend wrote back that he sent the books with much pleasure, and encouraged them to continue, and when better organized, to make an application through him for a missionary. Our assistant reader was soon to open a German school in a house in process of building by another German, for the purposes of school and church. I trust, through the blessing of God, the interest taken in the Germans, and the interest awakened in them will no be lost. In this connection I would urge that the Society send one or more German missionaries to this western coast of South America.

I was rejoiced to find, in Valparaiso, a German, laboring under the direction of the Valparaiso Bible Society. With this exception, I think there is no German missionary on this coast. If you could send one to Lima, who understood the French or, better still, the Italian, he would find, in my opinion, an important and hopeful field. There are Germans enough in Valparaiso, but as there is already a colporteur there, I think the southern part of Chili would afford a better opening. But on this point Rev. Mr. Trumbull would be good authority.

The labors at the hospital were attended with some good results. Three men thought they experienced a change of heart, and thanked God that he had afflicted them. One of these was from England. He felt that a private conversation with Bro. Swaney was, by the grace of God, the turning point in his life. Another, an American, thought he experienced new light from the time that I in a private conversation, directed his eyes to the cross. I think the Norwegian was benefitted by our conversation and preaching, which he attended to, sometimes, with tearful interest; but I believe that the chief instrumentality which God used, in combination with his afflictive providence, was the reading of the Bible. After I gave him the Bible, he made it his chief companion.

There were two conversions in the congregation who worshipped at the chapel. One of them was a captain's wife, a Scotch lady. When I first conversed with her, on board ship, I found her in a very anxious state of mind—I endeavored to be direct and personal in my remarks. Before leaving I led in prayer. The Sabbath before I left Peru, the mother told me that her daughter gave good evidence that she had been born again, and that, under God, she dated her conversion from the time alluded to when Bro. Swaney and myself visited them. The remaining case was a New England lady, who had been brought up a Catholic. The first Sabbath she attended church, I preached a discourse on the "deceitfulness of the heart." The Spirit applied the truth, so that she was awakened. After laboring under conviction for a long time, she at length thought she experienced that for which she sought. Had I remained till another communion season, she was wishing then to make a public profession of her faith. I labored with much interest in the Sabbath school, and hope not in vain.

I am sorry that I cannot report more labor performed among the natives. In that respect I am hoping to do much more here. I now understand the language better, and am better acquainted with the Spanish mind.

The 7th of Sept. we reached Valparaiso. There we were most kindly received by Rev. Mr. Trumbull. For the extreme kindness which we received from Mr. T. and his family, he deserves not only our thanks, but those of the Society. After consulting with Mr. T. I came to Santiago. We arrived Nov. 19th. My general plan of operation here, is to hold religious services on the Sabbath in my house, and during the week to teach, and to visit from house to house, distributing religious reading and selling the Scriptures. My audience on the Sabbath is as yet very small, but increasing. Of course the Sabbath school is very small. I have distributed thirty English tracts and thirty English papers. Also ninety Spanish tracts. Sold one Spanish Bible and six Spanish Testaments. The tracts have always been received gladly. I never offered the Scriptures but at three houses, and then they were eagerly purchased. The Constitution of the country does not tolerate any but the Catholic religion in regard to public worship, but by leading Chilians

I am assured that I need not fear having stated worship in my own house. This has been the policy of the country for years. I do not expect much trouble from the natives. The opposition will be from the foreigners. In less than one year it is expected that the railway between Santiago and Valparaiso will be completed, which will increase the number of foreigners and make this a more important place. It is thought by some that it will not be long before religious toleration will be granted by law. I think it well that the occupying of this place was not delayed longer.

Yours, very truly,

NATH. P. GILBERT.

In his new field, Mr. Gilbert proposes to devote a few hours daily to teaching a few classes in English, with the view of saving the Society as much as he can in the matter of his expenses whilst he is acquiring the language of the country sufficiently for his ultimate work of imparting the Gospel to the native people. In the meanwhile he has commenced a religious service in English and a Sabbath school. The number of attendants upon both is small, but increasing. By perseverance, with the blessing of the Lord upon his efforts, he will in due time succeed. Nothing could be better fitted to encourage and sustain him in these incipient endeavors to do good at Santiago than the knowledge of the first efforts of the Rev. Mr. Trumbull at Valparaiso. For months that excellent servant of Christ had but a handful of people, a few Americans and English, to hear him. Gradually his audience increased. And now he has a congregation of some 250 people, a regularly organized Presbyterian Church with its officers, and a goodly number of communicants. His Sabbath school, which was very small at the outset, has now 100 children attending it. For years, Mr. Trumbull edited a small newspaper in English, and the number of tracts and small books which he has caused to be published in Spanish is quite considerable. By means of colportage, he has caused a large number of copies of the Scriptures and tracts, in various languages, to be circulated among the natives of Valparaiso and the foreigners residing there, or visiting the place as seamen and travelers, who represent almost all the civilized nations of the world. Mr. Trumbull was one of the earliest missionaries of this Society, and few men have accomplished more than he in a quiet way. By the efforts of himself and his estimable and excellent wife, in connexion with those of his congregation, his mission for years has been self-sustaining.

MISSION TO BRAZIL.

In the last Annual Report, the Committee announced that they were about to commence a Mission in the Empire of Brazil. Accordingly on the 6th day of July, the Rev. A. J. Compton, M. D., and his wife and child, sailed from Baltimore, after having been commended to the grace and blessing of God at a special meeting of Christian friends in the church of the Rev. H. Dunning the night previous. After a long and rather disagreeable voyage, they arrived safely at Rio de Janeiro, where they received a cordial welcome by the Rev. Messrs. Simonton and Blackford, Missionaries of the O. S. Presbyterian Church. Without much delay, Dr. Compton succeeded in finding a place of abode in the vicinity of the Brazillian Capital for his family, and made preparations to enter upon the work of his mission. After a few months' residence in that city, however, his health and that of Mrs. Compton began to give way. And at the end of six months, the physicians of Rio declared that a longer stay would

be perilous to the lives of both. Under these circumstances, they were compelled to return—just as they were beginning to feel at home in the field of their mission, and to get hold of their work. Embarking about the middle of February, they arrived at New-York in the latter part of March, and as soon as their strength permitted, returned to their friends in the neighborhood of Cincinnati, where, at the date of our last letters from them, we are sorry to add, Mrs. C.'s health is very precarious. The Committee are sure that these worthy young persons, in whose hearts it was to make known the Gospel to the people of Brazil, will have your sympathy and prayers, that they may be sustained under this great personal affliction, to which has been superadded the loss, on the part of Dr. Compton, by a sudden and violent, though accidental, death of his venerated father.

The Committee feel this to be a great disappointment, and desire to see in it the chastening Hand of their heavenly Father. But they desire, also, to feel sustained in this and all other trials in their work, by the sure conviction that that work is far dearer to the Saviour than it can be to them, and that He will order all things for the best. In view of the present state of our country, the Committee deem it most prudent to suspend that mission. They hope, however, to be able before long to recommence it under favorable auspices. They have the prospect of engaging a very suitable young brother for the post.

MISSION TO NEW GRANADA.

In the last Annual Report it was stated that the Board had commenced a Mission at Panama, in the Republic of New Granada. The Committee are happy to say that this Mission has been much prospered. The Rev. Ramon Monsalvatgé, the missionary, with his family, reached Panama in April, 1861, and entered at once upon his labors by commencing a week and Sabbath school in his own hired house, and by making visits to the families of the city and to the schools to supply them with the New Testament, and, wherever it was practicable, with the entire Bible and religious tracts. Almost from the first he was allowed the use of an old Roman Catholic Church, which had been converted into a theatre, for a public service on Sabbath evenings, which was well attended. Some disturbance having been made at the first and second meetings by children and youth, at the instigation, it was believed, of the priests, Mr. Monsalvatgé applied to the Municipal and State authorities to grant him the protection which the Constitution of the Republic of New Granada (now called the Republic of the United States of Columbia) accords to all forms of religious worship. This protection was promptly granted, and Mr. M. thenceforth pursued his work without further hindrance.

In this way, Mr. Monsalvatgé prosecuted his manifold labors until the month of September, when, with the approbation of the Committee, he removed to Carthagena, one of the principal maritime cities of the same Republic. This step was taken because of the great expense and unhealthiness, during a portion of the year, of the city of Panama. At Carthagena, Mr. Monsalvatgé has ever since prosecuted his work with diligence, visiting from house to house and conversing with the people on the subject of religion, selling the Scriptures and religious books and tracts, etc. He feels greatly the need of a church-edifice in

which to preach the Gospel to large congregations. For want of this he is compelled to preach in two private houses in different parts of the city. Already he has five young men who have embraced the Gospel, and who desire to be educated so as to be able to preach it to their fellow-countrymen.

Four things appear to be imperatively demanded in regard to this Mission.

1. Mr. Monsalvatgé ought to have the means to visit many of the neighboring towns, and make biblical and preaching tours among them, occasionally returning to Panama—as often as once, if not twice, a year for a month or two.

2. He should be able to employ the press more than he has done. The editors of several of the newspapers in Panama and Carthagená have requested him to publish in their columns his sermons, or abstracts of them. When thus put in type, it would not be difficult to throw them into the form of tracts, certainly of a very humble appearance, but nevertheless they would do good. Something of the sort has already been attempted by him.

3. An arrangement is needed by which Mr. Monsalvatgé may be enabled to devote a part of his time to the instruction of young men who seem to be qualified in other respects, to become teachers, colporteurs, or evangelists. To train even five young men would be a great work. Such an arrangement is no doubt practicable.

4. But that which is the first and greatest want just now, is one which the Committee know not how to meet. It is a *chapel*, in which Mr. Monsalvatgé may preach the Gospel to the hundreds who desire to hear it. How this want is to be met, in the present state of things, the Committee do not see, unless some of the able and liberal supporters of the Society will make this object one of special and extraordinary attention.

MEXICO AND CENTRAL AMERICA.

The unsettled and uncertain political state of things in Mexico has rendered it impossible for the Committee to attempt to commence Missions in the two very important cities in that country in which there is so interesting a preparation, and to which they have been invited to send two qualified young men. This they have much regretted; but are not without hope that the day of the redemption of that unhappy country is not far distant. The number of enlightened men in it is increasing. If men like Juárez and Comonfort can be placed in power and sustained there a sufficient length of time, a happy change must come over the destinies of that beautiful but ill-governed nation.

Nor is the prospect much better in regard to Central America. In Honduras, where we had hoped a year ago that an incipient colonization, of a decidedly Christian character from this country, would open the way for a pure Christianity, the enlightened and liberal Governor, Gen. Santos Guadeola,* has been assassinated by the priest-party, and no little confusion now reigns. This condition of things, however, may be only temporary; for there is in that State a considerable element of intelligence and of liberality in regard to religion that is quite encouraging. In Mosquitia, the Moravian Missionaries are still laboring among the German colonies, amid many discouragements, but not without success.

*Only a fortnight before his assassination, this excellent man wrote to a pastor in New-York, Rev. Dr. Burchard, to thank him for a box of Bibles and tracts which he had sent him. In that letter he expressed the most earnest desire to see Honduras blest with a pure Christianity.

WHAT CAN BE DONE FOR SPANISH AND PORTUGUESE AMERICA ?

No enlightened Christian in these United States can attentively study the condition of Mexico, Central America, and South America—the entire of which, with the exception of the French, Dutch and English Guianas, have been colonized so far as their population of European origin is concerned, from the Iberian Peninsula—without deep concern and much sadness. More than half of the Nineteenth Century is gone, and yet those magnificent countries, some of them the finest in the world, the earliest discovered and earliest colonized of this hemisphere, remain thinly settled, very poorly cultivated, their boundless resources but partially developed, their rural population and even much of that of the cities and large towns, ignorant and barbarous, and but little elevated above the descendants of the aborigines that still remain in great numbers, badly governed, and almost as ignorant of true Christianity—a Christianity that elevates and saves the soul and purifies the life—as the heathen of India and China.

Within a few years, some interest has begun to be felt in our churches in behalf of South America, and some eight or ten Protestant missionaries are now at work, for the benefit of the native population, at six or seven important points on the eastern, western, and northern coasts of that continent. But in the entire of South America there are not more than one hundred Protestant ministers, including those of the Dutch and English Guianas, and many of them are chaplains or teachers, and exert little influence in behalf of the Gospel on the inhabitants of the country. Whilst in Mexico and Central America, including those in Mosquitia and the British settlements, there are not twenty-five ! The Christians of the United States, to say nothing of those in Europe, may well ask the question, in view of these appalling facts: *Have we prayed enough ? Have we done enough for Mexico, Central America, and South America ?*

In regard to the question, What can be done for those countries ? we would say—passing over, for the present, the subject of direct missionary effort—that if English and American Steamship and Rail-Road Companies, that now are doing so much in South America, Central America, and Mexico, would send out as many decidedly religious and consistent men as possible to be their agents and factors, they would render a most important service. Christian men in such positions in those countries can co-operate in the most effective manner for the furtherance of the Gospel. Blessed be God, such examples have not been wanting.

So, too, our mercantile houses that have firms or agencies in South America, Central America, and Mexico, can do much good by putting the right men in them. Of this, too, there are not wanting happy illustrations. . Even one consistent, active, decided Christian merchant, American or English, is one of the greatest blessings which a Missionary can desire, whether laboring at Rio de Janeiro, Buenos Ayres, Carthagena, Panama, Callao, Valparaiso, or Mexico.—Alas ! it too often happens that the American and English merchants, factors, traders in those countries, having had little or no religion when they went thither, have sunk down to a level with the natives in indifference to the Sabbath and every thing else that savors of Christianity ; and some even, through marriage, have fallen in with the superstitions of the people around them ! Such men have no desire to see a faithful Missionary come among them, to disturb their sinful

apathy, and remind them of the scenes, the prayers, the vows it may be, of their native land, and the tender seasons of youth and Christian hope.

Good might be done in these countries by planting colonies of American, English, German, and French Protestants. But the Governments which now exist are not sufficiently stable, liberal and honest to justify attempts of this sort.— Even that of the enlightened monarch of Brazil has failed to come up to the promises which it held out to the Protestants of Germany.

There is still another way of doing good in the papal countries South of us on this hemisphere, which the Committee have taken pleasure in encouraging wherever they have had it in their power. It is that of young men of established piety, going out to the chief cities as *teachers*, to spend a few years, learn the language, and if their hearts incline them to the work, to spend their lives there as ministers of the Gospel. It must be confessed that this requires a truly missionary spirit. One young man has gone to the capital of one of the Central American States, and is doing well for himself by instructing classes of young natives in the English language. Two or three young men from the same college are preparing to follow his example. There can be no doubt that many young men of decided piety, prudence and zeal might find profitable employment in this way in the chief cities in South America, and at the same time acquire well the language of the country, and do much to impart the Gospel to the minds of young men of influential families. Oh, if our Churches possessed the love for Christ which they of primitive times possessed—if we had the zeal for His kingdom and glory which we ought to have, there would be no want of ways and expedients to carry the Gospel to the benighted people of Mexico, Central America, and South America.

THE SOCIETY'S WORK IN EUROPE.

The Committee come now to speak of their work in Europe during the past year. They begin with

SWEDEN.

It is known to those who are familiar with the history and operations of this Society, that it (including its predecessor, the Foreign Evangelical Society) has sustained a mission in Sweden for more than twenty years. The chief missionary whom it has employed in that country is the Rev. Carl O. Rosenius of Stockholm, whose labors as a City Missionary in the Capital of Sweden, for many years, and as editor of the "*Pietist*" and a Missionary Paper, both monthly periodicals, have exerted a great and most happy influence in that kingdom. In no country in Europe has there been a more remarkable revival of true religion during the last five years, than in Sweden. Indeed, the good work, in its incipient form, dates from much further back. The establishment of the Swedish Bible Society, and especially the establishment of the Agency of the British and Foreign Bible Society at Stockholm nearly twenty-five years ago, have contributed wonderfully to prepare the way for the great religious movement which pervaded all parts of the kingdom. Up to the end of 1860 no less than 1,854,612 copies of the Bible in whole or in part had been put into circulation—a portion, however, in the Finnish language, which reached the inhabitants of Finland as well as those who speak that language and yet reside or sojourn in Sweden. A

second and most important agency in the resuscitation of the Truth in Sweden has been the formation of the Tract Society, of which the Rev. George Scott, whose visit to this country in 1841 is still pleasantly remembered, was one of the founders and directors. The great Temperance movement also served to prepare the way of the Lord. But the labors of no one man has done more, probably, to secure the great boon in which Sweden this day rejoices than those of Mr. Rosenius. The readers of *THE CHRISTIAN WORLD* have long been familiar with his interesting letters, so full of encouragement, and so abundant in details respecting the good work of the Lord in that country. At one period, in years gone by, the Society aided in supporting a Missionary among the Laplanders, and for years they supported the excellent *Ahnfelt*, who did much good as an evangelist, finding no little help in his excellent Christian songs, in which his voice was aided by his guitar. The Committee have taken great pleasure in continuing their usual appropriation to Mr. Rosenius, during the last year.

IRELAND AND GERMANY.

The Committee made no grants last year to either Ireland or Germany, having so many pressing claims made upon them from other countries. It is possible they may do something for the former next year.

BELGIUM.

The Committee had great pleasure in aiding the Evangelical Society of Belgium the last year, and in receiving from that excellent Association continued expressions of gratitude, and proofs of the progress of the work of the Lord in that little kingdom. There are few countries on the continent of Europe where Protestantism has made such decided advances within the last twenty-five years as Belgium. There is reason to believe that there were few, if any, native Protestants in the whole kingdom in 1830. But now, irrespective of resident Protestants from other lands, there are many thousands of Belgians who have renounced Popery, and are members of evangelical congregations. Much has been done to spread the sacred Scriptures in that kingdom of four millions and a half of people, who were not long since more thoroughly the adherents of Rome than any other nation in Europe, not even excepting the Italians and the Spanish. Within twenty-five years nearly 275,080 copies of the sacred volume in French, Flemish, Dutch and German, have been put in the hands of the people of Belgium.

The Evangelical Society of Belgium, which is at once a Society and a Synod, has several chapels in Brussels, and one in almost every considerable city in the kingdom. Every year the number of its chapels increases. It has 16 or 18 pastors, 5 or 6 evangelists, 10 colporteurs, and 16 teachers; in all 48 or 50 agents. Six of its pastors preach in Flemish. In no papal country in the world is the Government more tolerant and impartial than in Belgium under its Protestant monarch. Scarcely a year passes in which some colporteur is not maltreated and some of his books destroyed by a fanatical populace, instigated by the priests. But seldom does such an outrage happen a second time in the same place, for the civil authorities are sure to inflict just and prompt punishment. The Committee hope in the coming year to increase their appropriation to the Belgian Evangelical Society.

THE WORK IN FRANCE.

The Committee come now to the country which first of all the foreign Papal world engaged the attention of this Society in its earliest organizations, and which must for some time enlist its efforts; for the French are by far the most powerful and most influential for good or evil of all the nations that have ever submitted to the Bishops of Rome. It was France that gave to the Roman Pontiffs their temporal dominion, eleven centuries ago; although the Emperors reigning at Constantinople and claiming to reign at Rome also, had admitted, a century and a half earlier, their arrogant claims to universal spiritual dominion over the Christian Church. France has justly been called the "Right arm of the Papacy." She has furnished to the Roman Catholic Church its ablest theologians, and defenders, and missionaries. To sustain her influence in the East as well as protect Pilgrims to the "Holy Shrines" was the chief cause and object of the Crusades, which were eminently a French movement. To advance the interests of Rome, in our days, France does not hesitate to display her power in China, Cochin China, the Society Islands, the Sandwich Islands, the Crimea and Mexico.

And yet France, of all Roman Catholic countries, has been the most independent not only in *doctrines*, as the history of the Gallican Church and the Jansenists proves, but also in the readiness of her government to check the insolence of the Roman Pontiffs. What the Hohenstaufen Emperors of Germany could not do, Philip IV. (better known in history as *Philip le Bel*) and his immediate successors did, when they dragged the Pope (in 1305) from Rome to Avignon, and compelled him and six of his successors to live there during a period (1305-1377) of seventy-two years. In 1798 the Directory of France compelled Pius VI. to come to Valence, where he died the year following. In 1809 the great Napoleon wrested the States of the Church from Pius VII., and compelled that Pontiff to remove to Savona, and in 1812 to come to Fortainebleau, where he remained a prisoner two years! And at this very time do we not see Napoleon III. evidently consenting to the overthrowing of the temporal dominion of Pius IX. by the King of Italy, if he is not actively conspiring with him to effect that object.

The population of France, since the annexation of Savoy and Nice, wants less than 120,000 of being 37,500,000. If we add to this the French-speaking-people who are more or less of French origin in other countries—Belgium, Switzerland, Canada, Louisiana, West and East Indies, Guiana, and other parts of the world—we shall find that the French race may be fairly put down at *Forty-three millions!* And these forty-three millions embrace, as a whole, as much civilization, military prowess and strength, as much science, literature, manufacturing skill, and nearly as much commerce, as any other portion of the human race of the same number. And what is remarkable, far more bound together by sympathy, or love of race, than any other portion of mankind, Anglo-Saxon, Teutonic, Spanish, or Slavonic. The opinions and customs and manners of France, and of Paris as the great Capital of France, are received and cherished at Brussels, at Geneva, at Quebec, at New Orleans, at Port-au Prince, and at Pondicherry. A book published in France, and especially at Paris, is more eagerly

sought for and read by the French-speaking people over all the world than any other. Beyond all comparison, the French is every way the most important in its influence upon the world of all the four Latin Races.

These considerations might be enlarged upon, and others adduced if the occasion permitted, to show the vast importance of the conversion of France to the Protestant Faith.

The Protestant doctrines spread rapidly in France, and the French part of Switzerland, in the 16th century, through the labors and writings of Lefevre, Farel, Calvin, Viret, and other great men; and when the first General Assembly of the Reformed Church of that country met, in 1559, it numbered its ministers and churches by many hundreds, and its adherents by hundreds of thousands! And although the waves of persecution often rolled over that land, yet even the bloody massacres which attended the Revocation of the Edict of Nantes (in 1685) could not wholly extirpate the believers in the doctrines of the Reformation.— Protestantism still lived in the “Churches of the Desert,” from that dreadful epoch till the dawn of the 19th century. Buonaparte, in 1801, when First Consul, put the Protestant Church on a legal footing, and soon it began to spread. In 1807 there were in what is now France, 227 ministers of the Reformed Church, and 254 of the Lutheran. At present, the former of these National Churches has 653 ministers, and the latter 290, not including thirteen in Algeria and four or five in foreign lands, and 102 Independent Ministers—such as those of the Union or Synod of the Free Church, the Wesleyans, Baptists, English, Americans, etc. In all, there are, or rather there were last year, (1861), 1,058 Protestant Ministers in France.

There was little vital piety among the Protestants in France in the first years of this century. There were some signs of life during Buonaparte's reign. In 1819 the “Protestant Bible Society of Paris” was formed; a few years later the “Paris Tract Society” was organized. In 1831 the “Evangelical Society of Paris” followed; the “French and Foreign Bible Society” was formed in 1833, and the “Central Evangelical Society” in 1846. About the same time “The Evangelical Church of Lyons,” which is, in reality, a Missionary Society, received its present organization.

It will be remarked that the Bible Society led the way. The British and Foreign Bible Society established an “Agency” in Paris in 1820. That Agency had printed and put into circulation up to the spring of 1861, no less than 4,668,103 copies of the Bible and New Testament, more than seven-eighths of which have gone into the possession of the Roman Catholic portion of the population. Last year it employed no less than 100 colporteurs. If we include the sacred Scriptures put into circulation by the Paris Protestant Society, and the French and Foreign Bible Society, we may safely say that not far from five millions of copies of the Word of God, in whole or in part, have been distributed mainly in France and in the French colonies. Whilst many excellent books have been published by the Toulouse Book Society and the booksellers of Paris, and millions of tracts have been put in circulation by the Paris Tract Society.

That the Protestant religion has made great progress in France within the present century, and especially since 1830, cannot be denied. A vast prepara-

tory work has been done; and now we begin to see the fruit of these labors, in the increase of ministers and places of worship in Paris, Lyons, and other great cities, in departments where there were no Protestant places of worship, or Protestant schools, a few years ago, and in the increase of spiritually minded professors of the Protestant faith. It is a great beginning. And yet it is only a beginning. Some of our large States have more Protestant churches and ministers than all France with her nearly 37,500,000 inhabitants. And if we suppose that one-half of the 1,058 Protestant ministers of that country are really converted men and preach Christ crucified (in the reign of the great Napoleon it is believed there were but half a dozen such,) then we do not hesitate to assert that some of our medium-sized States, such as New Jersey, have nearly if not quite as many evangelical Protestant ministers as all France, and a far greater number of converted members, and far more wealth in the hands of truly religious men, to say nothing of Sunday-schools, and other appliances of an evangelical ministry.

We should, however, take a very imperfect view of what is doing in France for the Gospel, if we were only to comprehend in our estimate the number of Protestant churches and ministers, and the number of Bibles and tracts distributed from year to year. We must look further, and measure, if we can, the influence of the goodly staff of evangelists and colporteurs, (there are at least 200 of each); of her large number of pious teachers, male and female; of her hundreds of little meetings that are now held in many hundreds of villages and towns; of the daily prayer-meetings in Paris and some other places; of the meetings for reading the Scriptures and prayer in the saloons of Christians, (some of them of the rich and elevated classes); of the extraordinary exertions of active Christians, here and there in the empire, (like Madame Seynes near Arles), and many other such agencies, if we would have an idea of all that is doing to advance the interests of true Christianity in France. It must be admitted, that although there is much in France which, when measured by *statistics*, is well calculated to cheer our hearts, human arithmetic is quite incapable of giving us the true value of all the moral and religious influences of the kingdom of God in that land.

The Committee had great pleasure in aiding, during the past year—they wish they could have done it far more extensively—the following Societies in France.

1. The Central Society of Evangelization (of the Reformed Church), with its 70 missionaries and 16 students in its Preparatory Theological School at Paris.

2. The Evangelical Society of France, with its 10 ordained Missionaries, its 7 Bible-readers, and its 50 teachers.

3. The Evangelical Church of Lyons, with its 5 chapels in the city and 3 in the suburbs, its 7 pastors, its 10 evangelists, its 3 or 4 teachers, its 6 Sunday-schools, and its Infirmary for poor sick Protestant women.

They hope to be able to render more efficient aid next year, if the Saviour continue to give the Society favor in the eyes of His people.

This Society formerly aided the excellent Geneva Evangelical Society, which usually employs from 60 to 80 laborers in the eastern Departments of France, but have not done so for some years past—preferring to do what they do for

that country through Societies and Agencies within it; a rule which the Committee are determined to follow in all cases where it is practicable.

In concluding their remarks about France, the Committee would say, that they consider that great country to hold somewhat of the same relative importance to the Papal world, in a Missionary point of view, that China does to the Pagan.

THE WORK IN ITALY.

We come now to speak of one of the most interesting and important of all the fields of the Society's labors. If France be the China of the Papal world, Italy is its India. And if France be the Right Arm of the Papacy, Italy is its Heart and its Head! Italy has a population of 26,000,000. There are a million of Italians outside of united Italy—in the Islands of Corsica and Malta, on the Dalmatian and Turkish coasts of the Venetian Sea, in the ports of the Levant and Mediterranean, and in other parts of the world. There is, therefore, probably quite 27,000,000 of people of the Italian race. In point of numbers, the Italian branch of the Latin Family of nations is inferior to both the French and Spanish, but is much superior to the Portuguese, which scarcely reaches ten millions.

There is much degrading vice and wickedness in Italy, much ignorance among the masses; but there is much genius, quickness, and capacity among all classes. No people in Europe have more talent. Among none have all the Fine Arts, save, perhaps, Eloquence, attained so much excellence in modern times. Italy has conserved more of the monuments and the traditions of antiquity, than any other country. There is the "Eternal City," the "City on Seven Hills," the Rome that so long governed the Pagan world, the Rome that has so long claimed to be centre and mistress of the Christian world, with all her vast treasures of Art and wonderful Traditions. There, too, are Florence, and Naples, and Venice and Genoa, and Milan, and Turin, and other cities scarcely less rich in Architecture, Sculpture, and Painting.

Italy is the central country of the Roman Catholic world. In Rome resides the Pope; there live most of the Cardinals of the Church, and many other of its dignitaries. There, too, lives the General of the Order of the Jesuits, the most formidable of the five Orders of the regular clergy of Rome, her sworn and faithful Janizaries. The triumph of the true Gospel in Italy, and the consequent overthrow of the most dreadful despotism which has ever oppressed mankind—the despotism which has crushed out the heart and soul of nations—will be the great event in the history of our race. The symbolical description of it in the Apocalypse constitutes the most remarkable chapters of that extraordinary book.

On the 10th day of February, 1848, Charles Albert, the late monarch of the Kingdom of Sardinia, gave to his people an excellent Constitution, which secured to them a large amount of religious liberty. Without delay the Waldenses, aided by foreign Churches, began to send down from their mountain-home missionaries of various classes—ministers, evangelists, colporteurs, and teachers into the chief cities of Piedmont, and for eleven years the work of evangelization went forward in the continental portion of the kingdom. But in 1859, a war broke out between France and Sardinia on one hand, and Austria on the other,

which in its issue secured the annexation of Lombardy, the Duchies, the entire Kingdom of Naples, and five-sixths of the States of the Church, to the Kingdom of Sardinia, which thereupon took the name of "*Kingdom of Italy*," and now contains more than 23,000,000 of inhabitants. Every effort to induce the Emperor of Austria to cede Venetia, or the Pope to give up the remnant of his temporal dominions has hitherto failed. The Supreme Pontiff has come to a decided stand, and replies to every proposition which looks to his relinquishing his temporal authority over the people of Rome, and the little territory around it, by a simple "*Non possumus*"—"We cannot."

In the meanwhile, the Emperor of France and Victor Emanuel find themselves greatly embarrassed. Not wishing to drive the Sovereign Pontiff of the Church to which they and nine-tenths of their subjects belong, so far as they belong to any, they have thought best to wait and see what change time and events may bring—France all the while keeping her troops at Rome to protect the Pope against the people of that city. But this "masterly inactivity" on the part of his Holiness cannot serve him very much further. Neither can the Emperor and the King wait much longer. On all sides the chafing is becoming deeper, and the discontent greater and more demonstrative. The Pope is about to try a desperate game. He has called together in this month of May a grand Council of Bishops from all the Papal world; ostensibly to take part in the canonization of twenty-three missionaries who died martyrs to the Catholic faith in Japan, some two or three centuries ago, but in reality to assist him in declaring authoritatively the doctrine of the temporal dominion of the Popes, just as the doctrine of the Immaculate Conception was declared by the Council convened at Gaeta in 1849. By this measure his Holiness hopes to array the entire Papal world in favor of his temporal dominion, and make it dangerous for any ruler of a Roman Catholic country to do any thing towards overthrowing it. Poor man! He does not seem to be aware that the doctrine of the Immaculate Conception is as much ridiculed as ever by the intelligent and independent classes of Romanists, and is only received by women and weak-minded men. Nor is he aware that the course which he is taking is leading many Romanists in France, and still more in Italy, to turn away completely from the Roman Catholic Church and from him as its head.

As it relates to Italy, the most extraordinary state of things is developing itself. Intelligent priests even, like Passaglia, are coming out against the doctrine of the Temporal Dominion of the Pope. The subject is discussed in the newspapers which are now exceedingly numerous in all the great cities of the kingdom of Victor Emanuel. Petitions are being sent up from parishes, from chapters of cathedrals, and from associations, to his Holiness, begging him to give up his temporal authority, and let Rome become the capital of the new kingdom of Italy. This latter idea may not be expressed, but it is ever implied. The Pope and Antonelli are as obstinate and obdurate as ever. In the meanwhile disaffection is entering the ranks of the priests as well as the laity. At Naples, several thousands of priests have formed an association for the purpose of demanding important reforms in the Church. They have established an ably conducted newspaper, entitled :

"*La Colonna di Fuoco*,"—"The Pillar of Fire." This paper advocates the possession and reading of the Bible by the family, the school, and the country. The work of publishing and circulating good religious tracts and papers has commenced in that great city, where Gavazzi has so earnestly been laboring for the past year.

Passaglia, after failing in a personal attempt to pacify the Pope's indignation, excited by the able pamphlet of the former against his temporal dominion, and his denunciation by the Pope, fled from the Eternal City, and instead of staying at Florence, has gone to Turin, where he, and Liverani, and Reale make their influence felt by their able articles in *Il Mediatore*, a weekly journal, which powerfully opposes the *Armonia*, *Civiltà Catholica* and their exponents of Antonellian Catholicism. Nor is the discussion less vehement in Florence, Milan, Genoa, and other great cities of Italy. It is thus that the struggle goes on.

It is in this way that the hold of Romanism on the intelligent people of Italy, especially the middle classes, is rapidly becoming weaker. It is thus that a "highway," if we may thus speak, is becoming prepared for the Word of the Lord in that country. Nor has the door been opened in vain. The Waldenses, aided by their friends in England, the United States, and other countries, have extended their missions, and opened their chapels in most of the important cities in Northern Italy, and sent evangelists and colporteurs into the Island of Sardinia and Sicily. They have transferred their theological seminary from La Tour in the "Vallies" to Florence, where Professors Revel and Geymonat give their lectures to ten or fifteen students, in the Salviati Palace, which has been bought by English and American friends for that use. On the other hand, the "Italian Church," or the "Frattelli," (Brethren,) as they are sometimes called, are also increasing their efforts. At the head of this new Church, composed entirely of Italian converts from Rome, are Dr. De Sanctis, formerly a favorite preacher of the late Pope, Gregory XVI, and Sig. Mazzarella, formerly a Neapolitan lawyer, but converted at Turin when in exile in that city some years ago. Gualtieri and Count Gaicciardini are also leading men in it. This new Church has two or three chapels in Florence, one at Genoa, one at Turin, one in Pisa, and in other places. They have lately opened a theological school at Genoa, in which Dr. De Sanctis, who is pastor of their church in that city, and Sig. Mazzarella, who has for some time been Professor in the University of Bologna, and is also a member the Parliament at Turin, are the Professors, and give their instructions to some fifteen students, most if not all of whom desire to take a shorter course of preparation for the ministry than that of the Waldensian Church. Thus two Churches are rising up in Italy, one Presbyterian, with its "Church Sessions" and its "Synods;" the other may prove to be the "Congregational" or "Wesleyan." Nor is the Press idle; good books and tracts and religious journals of one sort or another, are making their appearance.

The Bible Societies of course are at work. The British and Foreign Bible Society has an active agent (Mr. Bruce) and a staff of some 30 colporteurs

in the field. The Edinburgh Bible Society has nearly half as many ; the American Bible Society has several.

THE SOCIETY'S AGENCY AT FLORENCE.

This Society for many years has done what it could in behalf of the good work in Italy through the Waldenses, even aiding them in their local efforts before the kingdom of Sardinia was opened to them. But when all Italy almost became open to the gospel, the Committee thought it best to establish an Agency at Florence, which might serve for any other Society that should be disposed to avail itself of it. Accordingly they sent the Rev. E. Edwin Hall to that city a year ago. Mr. Hall had been the Society's Chaplain at Rome for three or four winters, and was well acquainted with the people of Italy and the nature of the work to be done. Arriving there in the commencement of the summer, he took a convenient and central apartment, the parlor of which he has used during the season as a chapel on the Sabbath. His services have been attended by from 20 to 50 Americans. He also has had a social meeting of a religious nature one evening in the week. These are his efforts for the benefit of his countrymen.

But Mr. Hall's chief work has been to find out suitable Italians to be employed as missionaries in one capacity or another, superintend the labors and send to the Committee abstracts of their reports. This he has done in a way that is eminently satisfactory. Commencing in September, he has employed in all nearly ten persons as missionaries, and expects to have two other missionaries soon. Some who have been evangelists and others that have been colporteurs, were recommended to him by Professors Revel and Geymonat. In one case he pays a large part of the salary of an excellent and able minister of the "Italian Church." He has assisted in hiring chapels for evangelists and other preachers and aided young men in preparing for the ministry. Of late he has been turning his attention to the subject of publishing and circulating religious tracts, in consequence of a grant from the American Tract Society to ours for that purpose. Owing to the existence of some old and intolerant laws in Tuscany, an evangelist and colporteur have been tried and sentenced to a punishment that is vexatious but not very heavy. We have not yet heard whether Mr. Hall has succeeded in getting the sentence reversed by the government.

The late Prime Minister, Baron Ricasoli, was eminently favorable to all Protestant efforts of a prudent nature. The present Prime Minister, Ratazzi, is believed to be more like the late Count Cavour, who whilst he was decided for the impartial administration of justice, and the maintenance of the constitutional guarantees in favor of religious as well as civil liberty, was much opposed to all public agitation and disturbance, on account of the unsettled and uncertain state of the country. There is no doubt that Ratazzi will do his duty impartially and kindly ; nor is it improbable that Ricasoli will soon be in office again, for he has the confidence of the nation to a greater degree than other public man, it is believed, since the death of Cavour.

The correspondence of Mr. Hall brings to light the delightful fact, that

there is a deeper spirit of inquiry after truth in the minds of many people that we were prepared to hear of. We give an extract from a late letter which has a bearing on that point.

There are now under the direction of the Society two faithful and efficient laborers in the city of Florence. They visit from house to house, reading the Bible where it is permitted, having religious conversations, and holding meetings in the evening whenever three or more persons can be gathered for such a purpose.

One of these missionaries has sold and distributed a large number of tracts and Testaments, though the city has been thoroughly canvassed by colporteurs during the two last years. In the month of December last he made more than one hundred and forty visits, in reference to which he reported to me that, generally, his visits had been acceptable, and his religious conversations listened to with attention. In many instances he found full approbation, and a great desire to hear the Word of God. In three places only was he obliged to desist and abandon all effort or attempt at conversation on matters of religion. He has distributed many tracts among the soldiers in the city, amongst whom he found many souls that did not despise the truth.

In the month of January this same missionary made more than a hundred and fifty visits, some of them probably among the families before visited. He testifies to meeting many souls disposed to hear the Gospel; some who heard the truth attentively, and giving evidence that the seed of truth had not fallen on sterile ground, and the hope that in time, it will produce that fruit which is never wanting where there is true faith in the Lord Jesus Christ.

Two of the missionaries whom Mr. Hall employs are laboring in the northwestern part of Italy, in Piedmont. Two are laboring with great encouragement in Elba, an island near Tuscany, and famous as the home of Napoleon I. for nearly a year. One of Mr. Hall's late letters relates a most interesting occurrence that took place at Porto Ferraio, the chief town on the island, which we will give entire, as it is not long.

FLORENCE, March 17, 1862.

An event occurred at Porto Ferraio last month of some interest, which was made known to me by our colporteur and evangelist on the Island. It appears that a woman of respectability was taken sick, and her nurse finding her alarmingly ill, sent for a Roman Catholic priest. The sick woman absolutely and courageously refused to have anything to say to the priest or to hear anything from him. After his departure from the house, the sick woman desired that the evangelist should be called. He came and was faithful in his care and attention to her religious wants, and with other evangelical brethren and sisters, was present at her bedside during the last hours of her life. One peculiarity of this case was, that this woman had never identified herself with the evangelical party, and had not even attended the religious services of the evangelist. And yet in her sickness she firmly declined all conversation with the Roman priest; she desired the presence of a Christian minister, and manifested an intimate acquaintance with the simple principles of the gospel; and died, as her friends believe, in the faith of the Divine word, and in hope of salvation through the merits of Christ. The brethren on the Island were agreeably surprised by this event, as it showed that there are those among them who know the truth, and yet have not openly declared their abandonment of the Romish system. The priests, on the other hand, are alarmed at this signal proof that secretly and surely they are losing their power over the people.

The burial of this person marks an era in the city of Porto Ferraio. Sig. Del Bono, the colporteur, writes that "Everything was arranged for the burial with the 'Brothers, of Mercy;' and at 6 o'clock, as they were about to assemble, they informed us, through

the intervention of the priests, that, although the Confraternity of Mercy was a philanthropic institution, still it was founded on the Roman Catholic religion, and could not therefore officially accompany the funeral of one of another religion."

This unexpected refusal of the "Brothers of Mercy" to act, was followed by a scene never before witnessed in that city. The evangelical brethren decided to carry the corpse themselves. They went therefore with the coffin on their shoulders, followed by the evangelist, towards the place of burial, which is about half a mile distant from the city gate. An immense crowd awaited them on the public square; and from the gate to the sea, to a place called Ponticello, they were accompanied by about a thousand persons;—an honor which the principal man in Porto Ferraio, who died the week before, did not receive. Arriving at the depository for the dead, about sixty brethren remained and heard a discourse from the evangelist, in which he spoke of the principal reasons they had for believing that their sister had gone to heaven, dwelling particularly on the point that there is but one mediator between God and men, Jesus Christ, who has given life to them that believe, in order that, without the aid of any one, but only through his sacrifice, man might be saved.

The colporteur adds: "The next morning the priests were dismayed at seeing such an unexpected and beautiful demonstration about an evangelical woman; she had showed the greatest firmness in repelling the snares of the priests, who cruelly desired to torment her, but had to leave her house the more discomfited, because she had not declared herself evangelical, had never attended their worship, and was instructed in the first principles of the gospel only. This shows us that there are many evangelical persons who are not known; we expect that they will manifest themselves as soon as Rome shall have fallen."

This interesting incident has been the occasion of much talk in all points of the Island. The priests and bigoted Catholics have been very angry, and many violent discussions have taken place. One priest told the colporteur that he and the evangelist ought to be burned alive, because they had ruined more than half the town—which the colporteur says is a true saying, and a beautiful testimony to their faithfulness.

A fact respecting the census, which was taken the last day of the year, is worthy of notice. At Porto Ferraio and other places on the Island, more than one hundred persons declared themselves evangelical in the census returns. A very large number—in the city of Porto Ferraio more than one-half—have simply declared themselves *Christians*, from aversion to the name of Roman Catholic. This is a significant fact in the present religious movement, and reveals a somewhat silent and growing dissatisfaction with the old religion, which gives promise of a better day for priest-ridden Italy.

The members of the Society will see that the Committee have entered upon a most interesting work in Italy. But why may they not support twenty-five or thirty missionaries in that country next year?

MISSION TO GREECE.

The Committee have resolved to commence a Mission in Greece next autumn. The Rev. George Constantine, a native of Athens, who has been in this country ten years, and is nearly through his studies in the Theological Seminary at Andover, has been exceedingly well recommended to them by the Professors of that Institution, and by those of the College of Amherst, where he pursued his collegiate studies, as well as by pastors of churches who have known him intimately for several years. Mr. C. speaks the Greek fluently, for it is his native tongue. He has had much experience in our Sunday schools, and will have many advantages for mingling with the people, and imparting the Gospel in the most familiar manner to all classes, old and young, rich and poor. He will go

first to Athens, and then will be guided by circumstances that may indicate to him the best field for his labors. He will find a friend in Dr. Kalopothakès, the editor of the "*Star in the East*," (who pursued his theological studies in the Union Seminary at New-York, a few years ago) a warm friend and excellent coadjutor. He will also have in Dr. King a friend and counsellor.

The Kingdom of Greece is now, and has been since its independence, clearly a part of Christendom, for it has no Turkish population in it. The Missionaries, who have labored in it—American and German—have done much to create a religious literature for the people, and for the circulation of the sacred Scriptures. What is now perhaps chiefly needed is, to have the Gospel carried from house to house, by the living teacher, and by those who have the familiar knowledge of the language, opinions, prejudices, and manners of the people, which natives must have in a more perfect degree than foreigners. Not only is Greece open to some measure of missionary effort, but some parts of Turkey in Europe, especially Macedonia, would seem to be still more so. No Christian, no scholar even, can think of the present condition of Greece, and of the Greek race, which must, we think, play an important part again in the affairs of the East, without greatly desiring and earnestly praying, that that country and that people may be once more blest with the pure Gospel, after the long night of ignorance, degradation, and suffering which they have passed through. Greece was once the great radiating point of civilization for Eastern Europe and Western Asia; from that country many of the first missionaries of Christianity, went forth to the West and to the North, to spread the glorious Gospel. It was Greece, too, that bore for Europe the shock of Mussulman fury, and though conquered and ravaged, was not destroyed. Surely the day of her redemption must be drawing nigh. Her University, her colleges, her schools, her press, need but the sanctifying influences of the "Truth as it is in Jesus" to make that country again the "*Light of all the East*," as it was two thousand years ago.

OUR CHAPEL AT PARIS.

The American Chapel at Paris, which the Society caused to be erected six years ago, has from the first been, we have reason to believe, a great blessing to our countrymen, both residents and visitors of that gay and seductive city. The structure is beautiful, and its situation is convenient for the greater part of the Americans who spend their winters in the French capital. Under the ministrations of the Rev. John McClintock, D. D., the present able and eloquent preacher, its services, both morning and afternoon of the Lord's day, are well attended. And so liberal have been the contributions of those who have attended it during the past year, that the Society has not been called on to contribute a dollar to sustain it. We doubt whether another Chapel on the Continent has been better supported, if as well. Dr. McClintock and the local Committee had some fears in the autumn lest the return of so many of our wealthy American residents or sojourners, and the diminution of travelers from this country, by reason of the deplorable war which afflicts us, might greatly interfere with the prosperity of the Chapel in a financial as well as every other point of view. We are thankful to say that these fears have been disappointed. A few extracts from a very recent letter from Dr. McClintock will, we are sure, be read with much interest:—

“The American Chapel has enjoyed a greater degree of prosperity than I had expected during the civil war. We have been compelled to close our Thursday night prayer meeting during the winter months, as a small number of persons could not meet in the large audience room of the Church without risk to health. In a week or two they will be resumed. I trust we shall find liberal friends in America to help us in the erection of a house on the lot adjoining the Church, for a lecture room, reading room, and parsonage.

“My pastoral experience within the last year has abounded in interesting incidents; but, like the incidents of pastoral life generally, the most touching are of too private a character for publication. One of the latest I can mention without risk of wounding tender sensibilities. Some months ago I received a letter of inquiry from a young lady, stating her sense of sinfulness, and asking spiritual counsel. The letter indicated deep humility and self-abasement, and showed clearly that the conviction under which she was laboring was the work of the Holy Spirit. She stated that although she was a regular attendant at the Chapel, she had not made herself personally known to me, and from an invincible timidity, she did not wish to do so, at least for some time. I replied, giving her such advice and counsel as the case seemed to require. Soon after I received a reply which still further satisfied me that the work of the Spirit was going on in the heart.—She was then in excellent health. About a month afterwards, the prayers of the congregation were requested for a young lady dangerously ill. I called at the house from which the request came, and found that the invalid was a young girl of eighteen, belonging to a New-York family then in Paris, members of one of your city churches. She had typhoid fever, and as her mind was disordered by the ailment, I could not see her. I was shortly called to attend her funeral. A week or ten days after, her father came to me to say that a letter from me had been found among his daughter's papers, and to ask whether I had preserved her letters to me. The poor child, it seems, had not ventured even to disclose her inner experiences to the nearest friends: nor had I, when attending the funeral, the slightest idea that the body of my interesting correspondent of a few weeks before lay in the coffin before me. Her parents had always known her as a thoughtful, intelligent girl, attentive to her religious duties: but you may imagine their joy to find from these letters, thus revealed after her death, that her personal experience had been so greatly deeper than they had supposed.”

How truly it may be said that American Chapels and good American Chaplains are needed in Paris, and every other city on the Continent of Europe, where our countrymen are found in considerable numbers, to help those that go thither to die, as many do, to prepare for that decisive event!

CHAPELS IN FLORENCE AND ROME.

The Committee were greatly pleased to be able to have an American Chapel opened in Florence the past year, on the truly liberal and unsectarian principle on which that at Paris is established. They have regretted much that circumstances beyond their control rendered it impossible for them to reöpen last winter the chapel which the Society had long sustained at Rome. They hope to be able to do it at no distant day.

It is every way to be desired that there should be American Chapels permanently established in the cities just named, on the principle of Christian Union, for then they might be well sustained; which is not likely to be the case with any American Chapel on the Continent that is founded on the denominational plan. Were this desirable object accomplished, we should then have four American Chapels in Europe—those of Rome, Florence, Paris, and Havre*—which

* That at Havre belongs to the American Seamen's Friend Society, but is founded on the Christian Union principle, and, under the able ministrations of the Rev. Dr. Sawtell, it has been a blessing to many Americans and English.

would be an honor to our country and our Churches, and a blessing to the thousands of our countrymen who visit the Old World.

VISIT OF THE CORRESPONDING SECRETARY TO EUROPE.

The latter part of August and the months of September and October, the Corresponding Secretary visited Europe, for the purpose of attending the Evangelical Alliance Conference at Geneva, where he read a Report, on the "*Influence of Civil and Religious Liberty on Roman Catholicism in the United States of America.*" This Report has been published in France and England in the Proceedings of the Conference, and republished in "THE CHRISTIAN WORLD" and the Rev. Dr. Berg's excellent "*Evangelical Quarterly*" for March, and extracts from it have been given in several of the religious papers. He also visited Turin, Genoa, Florence, Lyons, and Paris, and met many of the brethren of those cities, and conferred with them respecting the work of the Lord in the countries of which these cities are important centres. The Committee have pleasure in saying that the financial interests of the Society did not suffer from the absence of the Secretary, for his visit secured valuable aid for the Society from friends in England.

THE CHRISTIAN WORLD.

The Committee are happy to say that they have reason to believe that the efforts made to render the Society's Magazine more and more acceptable to its patrons and friends, are not in vain. The design of making this periodical the medium of communicating much information, not only respecting the Society's operations, but also the state of Christendom entire, is steadfastly adhered to — For the small sum of one dollar, a vast amount of intelligence is given from month to month respecting the religious movement of the world in our day. The Committee have received the testimony of many pastors to the valuable aid which the Magazine gives them in conducting the Monthly Concert of Prayer in behalf of the Missionary work.

The Committee cannot conclude their Report without calling your attention, for a few moments, to the extraordinary events that are transpiring in three important countries of Europe, in which this Society and others may soon find much to do. They are SPAIN, AUSTRIA, and RUSSIA.

Of Spain much might be said if the occasion permitted. It is certain that the Saviour is preparing the way for the triumph of His truth in the Iberian Peninsula. Through the reading of the sacred Scriptures many persons have been brought to the knowledge of the way of salvation in Barcelona, Alicante, Carthagená, Malaga, Granada, and Seville. Little meetings have for some time been held in private houses in these cities, for the reading and expounding of the Bible, and for praise and prayer. Incipient churches are thus forming. — But the emissaries of Rome have denounced these meetings to the Police, and the Civil Government, which in Spain has long been the slave of that Church, has arrested and thrown into prison a large number of these excellent people, for no other crime than that of turning away from the Romish Church. Three of these converts, Matamoras, Alhama and Trigo, have been sentenced to eleven years (not seven, as was first reported) of penal labor in the Galleys in Africa, and some half a dozen more to two years' close imprisonment. And where this

persecution will stop we know not. In the meanwhile the spirit of inquiry is aroused in the cities just named, and the good work is not likely to be entirely suppressed. It may be that this is the commencement of a religious movement that shall at no distant day pervade all Spain. Nor will its influence be then confined to Spain. Spanish America will soon feel it. O! how earnest ought our prayers to be, that God would support these persecuted ones in their trials and sufferings, and make them to subserve for the furtherance of His Gospel in all Spain!

The English, Prussian, and Swedish Governments have instructed their respective Ambassadors at Madrid to intercede in behalf of these sufferers for Christ and His Gospel. And the Committee have addressed a Memorial to President Lincoln, praying him to instruct the representative of our country at that Court kindly to employ whatever influence he may have to secure, if possible, the remission, or at least the mitigation, of the sentence of these excellent people.

THE AUSTRIAN EMPIRE.

In no part of the world has there been so great a change within the last two years as in Austria. From being a despotic empire it has become a constitutional one, very much after the form of England, with this exception, that the several States which compose the empire have each a constitutional provincial government, somewhat resembling that of the States in our Union. Austria now enjoys a large amount of religious as well as civil liberty. And for the first time Protestants have been put in possession of their rights of conscience and worship. The "Concordat" made some ten years ago with Rome has been annulled. A new era has begun to dawn upon that important country, with its many nationalities and its 37,000,000 inhabitants. What a field it will present by and by for Missions! In the meanwhile, the first duty is to seek the regeneration of the churches of the 3,000,000 Protestants of the empire. In this great work the *Gustavus Adolphus Society* of Germany, and the Bible Societies, will naturally take the lead.

THE RUSSIAN EMPIRE.

Wonderful, too, is the movement in Russia! An enlightened Emperor has ordered the translation of the sacred Scriptures into the Modern Russ, and already the New Testament has been published and many thousands of copies have been circulated. The emancipation of 23,000,000 of serfs is advancing to its consummation. There is now far more religious liberty than ever for Protestants and other Christians who are not of the Greek Church. The question of a Constitution and a Parliament is beginning to be greatly agitated by the people, and the Government itself seems to be growing disposed to consider the subject.—Temperance Associations and Sunday Schools are increasing. Surely Russia's turn to receive the Gospel in its purity will come before long—perhaps before we are aware of it.

CONCLUSION.

Who can contemplate all this without astonishment and thanksgiving? Who can look at France with her more than 37,000,000 of people so open to the Gospel without the most joyful emotions? In the land of the frightful massacres of

St. Bartholomew and the Revocation of the Edict of Nantes, a Roman Catholic Archbishop (of Toulouse) is laughed to scorn for proposing to celebrate the slaughter of 4,000 Protestants three centuries ago; and under the protection of a powerful and enlightened monarch, there is not a Protestant church, chapel, or school, that is not now open. And how cheering it is to see that the resuscitation in France of "the faith that saves" is already extensively felt in Belgium, in Canada, in Hayti, and even in more distant lands, that were colonized by the sons of France. [As to Canada, your Committee for many years extended a helping hand to the good work there, and purpose to do so again in a few months.] Who can contemplate what is doing in Italy, and the wonderful highway for the Gospel which our God is opening up in that beautiful but long benighted land, without girding himself anew for the work? Who can think of Spain without offering up his earnest prayer, that the hidden fire of the Truth which is beginning to burn in some cities may not be extinguished, but rapidly increase in force and extent, until the entire Peninsula shall be purified by the glorious Gospel of our Lord, and all the countries colonized from the Peninsula, whether in the Old World or the New, shall feel the heavenly influence? And who can read of what is doing in Austria and Russia without feeling an intense desire for the regeneration of those empires, not only for their sake, but for the great countries of the East to which they are contiguous, and which must probably receive the Gospel from them?

Look in what direction we may, the good omens meet our view. The Heathen world, the Mohammedan world, the Papal world, and similar portions of Christendom, are becoming open to the Gospel. Surely there is a sense in which we may say, that "the fullness of the time draws near." And well we may address our Lord in the language of England's sweetest bard,* and say:

"Come, then, and added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine
By sacred covenant, ere Nature's birth;
And Thou hast made it thine by purchase since,
And overpaid its value with Thy blood."

* Cowper—The Task, book VI.

"PREACH THE WORD; BE INSTANT IN SEASON, AND OUT OF SEASON."—A vessel which was blessed with a pious chaplain, and was bound to a distant part of the world, happened to be detained, by contrary winds, over Sabbath at the Isle of Wight. The chaplain improved the opportunity to preach to the inhabitants. His text was, "Be clothed with humility." Among his hearers was a thoughtless girl, who had come to show her fine dress more than to be instructed. The sermon was the means of her conversion. Her name was Elizabeth Walbridge, the celebrated DAIRYMAN'S DAUGHTER, whose interesting history, drawn up by the late Leigh Richmond, has been translated and printed in various languages, and circulated widely throughout the Christian world with spiritual benefit to hundreds and thousands. What a reward is this for a single sermon preached "out of season!"

Dr. *Treasurer in account with the AMERICAN AND FOREIGN CHRISTIAN UNION, for the year ending the Thirtieth day of April, 1862.* **Cr.**

1862.	To balance from last year,.....	1,487 71	1862. By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,	3,498 45
	To amount received for Subscriptions to Magazine, and for Publications sold,.....	1,988 95	By amount paid for Salaries of Secretaries,.....	4,054 84
	To amount received by Legacies,.....	9,122 36	“ “ for clerk-hire, light, fuel, postages, and incidentals,.....	1,889 84
	To amount received from Church Collections, Donations, and all other sources,.....	40,325 51	“ “ for interest on bond, taxes, insurance, &c.,.....	1,322 12
	To amount received from Rents,.....	720 00	“ “ disbursed for Home and Foreign Missions,.....	40,562 41
			By Balance to new account,.....	2,316 87
1862.				
May 1	To Balance to new account,.....	\$53,644 53		\$53,644 53
		2,316 87		

I, the undersigned, have examined the above account and find the same correct, and a balance in hands of the Treasurer of Two Thousand, Three Hundred and Sixteen Dollars, and Eighty-seven Cents.

JOHN ENDICOTT

NOTE.—ARTHUR T. FANSHAW, who had also been appointed auditor, died before the meeting.

CONSTITUTION.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person may become a Member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life ; and one hundred dollars, paid at one time, shall constitute a Director for Life ; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of the Society shall be a President, Vice Presidents, a Corresponding Secretary, a Financial Secretary, a Recording Secretary, a Treasurer, and a Board of Forty Directors, who shall be chosen annually, as hereinafter described ; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New-York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-fourth part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which classes shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries and Treasurer, shall be, ex-officio, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and management of the affairs, funds and property of the Society, and the direction of its concerns ; shall meet at least once in three months ; and seven members shall constitute a quorum for the transaction of business, at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers till the next annual meeting ; appoint such Committees as the interests of the Society may require, and employ such means for the accomplishment of its object as occasions and exigencies may demand ; keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the annual meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them ; and subsequently every three months, or on their own adjournment.

ARTICLE VII.—The Board at its first meeting, after the Annual Meeting of the Society, shall appoint from its own body an Executive Committee, to consist of not more than seven members, of whom five shall constitute a quorum, and of which Committee the Corresponding and Financial Secretaries and Treasurer shall be *ex-officio* members.—It shall be the duty of this Committee to take the active conduct and management of the affairs of the Society, appoint its Missionaries and Agents, assign them their fields of labor, and their duties, fix the rates of their compensation, and direct the management of the same, superintend its work at home and abroad, and in general to attend to all the details of the business and operations of the Society, and report to the Board at each regular meeting thereof.

ARTICLE VIII.—The Board of Directors may admit, as an Auxiliary, any Society or Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Corresponding Secretary a copy of its Constitution and Annual Reports, giving the names of its missionaries and fields of their operation. And every Auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all Auxiliary Societies or Associations shall be, *ex-officio*, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE IX.—The annual meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE X.—No alteration shall be made in this Constitution, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

GENERAL PRINCIPLES.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully observed, namely:

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees on the ground.

4. In publishing Books, Tracts, etc., the Society neither publishes, nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.

5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, THE AMERICAN AND FOREIGN CHRISTIAN UNION cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of Evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.

2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.

3. "The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.

4. "The Society is fitted for the work for which it was designed.

5. "From the nature of the case, the hope of comparatively early and valuable returns to the cause of evangelical religion is warranted for all the outlay on the part of the Society.

6. "Past experience has demonstrated that other agencies patronized by the Christian community were not fully adequate to the work which needed to be done."

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AN APPEAL TO READERS AND FRIENDS.

1. TO THE READERS OF THE CHRISTIAN WORLD.—We have to say, that owing to the fullness of the Annual Report this year, its length has rendered it impossible to give even a few pages to “Missionary Intelligence” and “News of the Churches” in the present number. We have been desirous of bringing before our readers, in one connected document, as complete a view of the entire field of the Society’s operations as possible, with all its subdivisions. This we have endeavored to do; nor have we confined ourselves to a general description of the nature of the various countries in which the Society either now prosecutes its work, or may soon be called to do so: and we have spoken of what has been done and is doing in those countries, so that our readers

may have a clear conception of the encouragements which we have to give our help in the carrying forward of the good work which in some lands is making a good commencement, whilst in others it has made decided and easily-measured progress. It is in this way that our readers will be enabled to see that, if we "set one thing over against another" in the vast field of the Society's operation, we have good reason to feel encouraged in reference to the entire papal world, and Russia, and indeed all other countries that know nothing else than a corrupted form of Christianity—where the gold has become dim, where the priests are not the depositaries of divine knowledge, but "blind leaders of the blind." The good beginning which has been made within the last few years as it were in France, Belgium, Ireland, and Italy, may also be made in Greece, in Spain, in Portugal, in Austria, in Russia, in Mexico, Central America, and all South America. Why should it not be so? The progress of American Missions among the Armenians, the Nestorians, the Syrians, the Copts, and other Oriental Churches also demonstrates, in the most ample manner, that it is possible by "strengthening the things that remain, though ready to die," to resuscitate true Christianity, even where almost every thing but the form has been lost.

We hope that our readers will consider the end we have had in view in making our June number of *THE CHRISTIAN WORLD* what it is, and accept our assurance that the succeeding numbers will have the usual variety of information. We would fain hope that those Pastors who have been resorting to the pages of our *CHRISTIAN WORLD* for intelligence for the Monthly Concert of Prayer for Missions, will be able to find some passages even in our Annual Report which they can read with profit to their people—availing themselves of the occasion to say some strong words of recommendation, in relation to our Society and its cause, to those who attend these delightful meetings for prayer, now so widely observed wherever evangelical Christianity prevails.

2. TO THE FRIENDS AND PATRONS OF OUR SOCIETY.—We desire to say a few words. Dear friends, give us your attention for a moment. We have just entered upon the *fourteenth year* of the Society's existence under its present organization. And most certainly we never entered upon a new year with such encouraging omens. Not only is the papal world opening wonderfully for the Gospel, but the Saviour is greatly blessing the efforts which are making wherever a fair experiment has been attempted. This is remarkably the case now in Italy, as it has been in France, Belgium, and Ireland for several years. How much there is to encourage in relation to the other fields which challenge our attention and our help!

On the other hand, never has the Society been in a better condition for prosecuting its noble work. Every incumbrance and debt, contracted

for its work in former years, has been removed ; and the Executive Committee reported that all its missionaries had been paid, and its engagements met, up to the first day of May, (now a month ago), and that there was at that date the sum of Two Thousand dollars in the Treasury ! Never had this happened before, we believe. And we cite the fact to make known the favor of the Lord towards our Society during the last year with all its trials. As to the two thousand dollars referred to, our friends will readily believe us when we tell them that the entire sum has been since appropriated, and much of it will have reached its destination in the various fields of our laborers, and most of it in foreign lands, before these lines meet the eyes of our readers.

We were greatly encouraged last year by one striking fact : it was the many spontaneous donations, varying from one dollar up to one hundred dollars, which were sent to us by mail, or private hands, from friends in all parts of the country. Until the mails were stopped, we even received some very liberal gifts from dear Christian friends in the "Seceded States." What we wish to say to our Life Members and Subscribers in the most respectful terms is this : Dear Christian Friends, will you not all resolve to aid us, each according to his ability, in our blessed work during this year ? Even if you cannot all give large sums, give what you can, and induce others to give. And do it as *soon* as you can. Have any of us suffered by giving too much in past years ?—in the last year ? O how can we more effectually secure the Divine protection and blessing than by obeying the Divine command ? "*Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*" (Rev. iii : 10.)

We would kindly beg the pastors of the many churches to which the claims of our American and Foreign Christian Union can never come, but in the pages of "THE CHRISTIAN WORLD," to bring those claims before their people, soon and earnestly, and remit to our Financial Secretary the avails of their appeal. These precious rills will be of great help to us. So, too, will be the collections which even insulated friends, scattered over the country, may be disposed to make among their friends. And who has not a circle, greater or less, in which he or she can do something ? Brethren and Friends, help us in this way—and by your prayers. O do not forget those prayers ! We greatly need them.

POPULATION OF THE BRITISH PROVINCES.—The census of Canada, taken last summer, gave a population of about 2,500,000. Lower Canada had 1,107,571, of which 849,595 were of French origin. The population of Nova Scotia was 330,867 ; of New Brunswick, 250,000 ; and of New Foundland, exclusive of the coast of Labrador, 122,638.

BOOK NOTICES.

FAITH: TREATED IN A SERIES OF DISCOURSES: By James W. Alexander, D. D.—New-York: Charles Scribner. This is his most recent, as it is one of the best, of the series of volumes from the pen of the gifted Author. In thirteen discourses the subject is discussed with all the variety and abundance of illustration, clearness of conception and style, scriptural and logical enforcement which are so characteristic of all Dr. J. W. Alexander's writings. We welcome this excellent volume, and predict for it a good circulation. We trust that Mr. S. D. A., his excellent literary executor, will, by a little more rumaging among the papers of his brother, find materials for several more volumes like unto this.

THE SAILOR'S COMPANION, or *Book of Devotions for Seamen, in Public and Private*, and THE SOLDIER'S POCKET BOOK, are two most excellent works issued by the Presbyterian Board of Publication, and are admirably adapted to the present times. The first named contains prayers for public and private use by seamen, hymns, and more than a dozen appropriate, but brief discourses suitable to be read on board ship. The latter is a little affair of 64 pages, containing several short prayers, selections from the Psalms, and a number of the best hymns in the English language. We are happy to say that these books have been well received in the navy and army, and the latter has had a great circulation.

ESSAYS AND DISCOURSES, *Practical and Historical*, by the late Rev. Cortlandt Van Rensselaer, D. D., is a work which the Board have also published. This well-printed and handsome volume, which is adorned, we may re-

mark in passing, by an admirable likeness of the Author, contains twelve Discourses, all of them on religious subjects excepting the *first* (a Centennial Historical Discourse) and the *last* (a Funeral Sermon on General Harrison); the Essays are all of them Historical Contributions, relating chiefly to the Presbyterian Church and its conflicts. The friends of Dr. Van Rensselaer—and no minister in the Presbyterian Church of these United States in our times had more—will welcome this volume as a precious souvenir of an excellent man and faithful servant of Christ.

SYMBOLS OF THOUGHT.—An Essay by the Rev. E. E. Adams, Pastor of the North Broad Street Presbyterian Church, Philadelphia, which originally appeared in the Presbyterian Quarterly Review for April, 1862. This Essay, like every thing else that came from Mr. Adams' pen, is full of beautiful and striking thoughts, forcibly and logically expressed.

FORTY-THIRD ANNUAL REPORT OF THE *Missionary Society of the Methodist Episcopal Church*.—This is an exceedingly interesting pamphlet, or book rather, of nearly 150 pages, and ought to be read by many outside of that Church.

NATIONAL PREACHER and THE ECLECTIC MAGAZINE.—Mr. Bidwell makes these periodicals as interesting as ever. Each occupies a sphere in which it has no rival.

NEW AMERICAN ENCYCLOPEDIA. This excellent, and to the general reader almost indispensable, work has reached the XIV vol.—which we are happy to say fully sustains the reputation of the series. We hope that the Messrs. Appleton will meet with a proper remuneration for giving to this nation a work that is so truly worthy of it.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
APRIL TO THE 1ST OF MAY, 1862.

MAINE.		VERMONT.	
So. Paris. By A. Hall, Tr.....	26 24	Castleton. Cong. Ch. by C. M. Willard,	
Litchfield Corner. Aged Member,.....	2 00	Esq.,.....	24 33-
NEW HAMPSHIRE.		Williamstown. R. P. F. Barnard,.....	3 00
Claremont. Cong. Church and Society,...	11 70	Brandon. Cong. Church and Society,...	15 52
Lyme. " " " " " " " " " " " " " " " "	35 00	MASSACHUSETTS.	
Rindge. Mrs. Sarah W. Stone, by J. R. Bred, to constitute her a L. D.	100 00	Spencer. Con'g. Church and Society,.....	13 50
Henniker. Cong. Church and Society, for L. M. of N. Colby,.....	21 25	South Hadley Falls. 1st Cong. Chu. and Soc'y., by Rev. R. Knight,.....	15 00
" Premium on Gold,.....	1 00	Northampton. Dea. Jared Clark,.....	3 00

Boston. Essex-St. Ch. & Soc., of which \$25, by J. Tappan, Esq., for translating and printing in Italian the "Weaver's Daughter," and \$30 for L. M. of Miss S. E. Holland,.....	322 00	Stewartsville. Rev. Mr. Barclay's Ch. add,.....	1 00
" A Friend,.....	3 00	Oxford Furnace. Presb. Church,.....	10 00
Dorchester. 2d Cong. Chur. & Soc., of which \$15 for the French Mission and \$100 for a L.D.	180 55	Stewartsville. A few Friends,.....	30 00
Boston. Mrs. Saml. Davis, for L. M. of Geo. P. Davis,.....	30 00	White Hill. " A Friend,.....	11 00
Middleboro'. 1st Ch. and Soc.,.....	9 00	Bordentown. Mr. Buel's Church,.....	17 83
Lawrence. Lawrence-st. Chur. and Soc., for L. M. of S. W. Knight,.....	37 64	Greenwich. ".....	15 00
So. Boston. Phillip's Ch. and Soc.,.....	73 68	Bloomsburg. Presb. Church,.....	10 21
Boston. Bowdoin-st. Ch. and Soc.,.....	84 00	" M. E. Church,.....	1 69
So. Boston. Mrs. D. S. Sutton,.....	1 00	PENNSYLVANIA.	
N. Hadley. Mrs. D. W. Scott towards making J. F. & M. H. Scott L. Ms.,.....	30 00	Norristown. Union coll. in the Baptist Church,.....	5 10
Azawam. Cong. Ch. and Soc.,.....	5 44	" DeCalb-st. M. E. Ch.,.....	4 44
So. Deerfield. 1st Cong. Ch. and Soc.,.....	12 00	Conshohocken. Pres. Church,.....	9 75
Chicopee. " " " ".....	10 00	Philadelphia. J. T. Young,.....	5 00
Monson. Cong. Ch. and Soc.,.....	22 47	MARYLAND.	
Middlefield. " " " ".....	8 15	Baltimore. From the Ladies' Chris. Union Society, by Miss Geraldine Vickers, including \$2 for the Waldenses, from a friend,....	55 85
Williamstown. Prof. Tatlock,.....	5 00	DISTRICT OF COLUMBIA.	
E. Sheffield. J. N. Collar,.....	5 00	Washington. Coll. at a united meeting in Rev. Dr. Gurley's Ch.,.....	41 65
Williamstown. 1st Cong. Ch. by A. Ballard,.....	32 00	INDIANA.	
RHODE ISLAND.		Rockvill. Mrs. Mary H. McNutt,.....	5 00
Providence. High-st. Ch. and Soc.,.....	25 86	" Presb. Church, W. McMillen, \$3. Others, \$1,.....	4 00
" Richmond-st. Ch. & Soc.,.....	25 60	" 2d Presb. Church, C. W. Levingz, \$5 90. Messrs. Stark & Silliman, \$5 ea. P. Harris, \$3. J. Ott, \$2. Messrs. Coffin & Young, \$1 50 ea. Messrs. Potts, Fisher, McEwen, Steele, Coffin, Maxwell, Daily, Innis, Shackelford & Daily, \$1 each. Others, \$5 50; all of which makes Isaac G. Coffin a L. M.,.....	39 40
" John Carter Brown,.....	25 00	Terre Haute. Baldwin Presb. Church, Messrs. Judd, Cook, Potwin & Knapp, \$5 each. Messrs. Meyers, Mrs. Hise, & Thompson, \$2. Mes's. Jeffcoate, Sherwood, McFee, Webster, Haney, Knapp, Dox, Smith, Hays, Trindle, and Franklin, \$1 ea. Others \$1 25, to constitute Rev. Henry W. Bullantine of Bombay, India, a L. M.,.....	38 25
" Central Ch. and Soc.,.....	129 50	" Female College, Young Ladies in part of L. M. for Mrs. Ackley,.....	13 25
CONNECTICUT.		Greencastle. 1st Presb. Ch. in part,.....	18 63
Litchfield. Mrs. L. Mead,.....	11 00	" 1st M. E. Church,.....	9 81
Gilead. Dea. Saml. Talcott,.....	1 00	Putnamville. Presb. Church, Rev. R. Hawley and family, \$26 35.; Others \$3 65, to make Mrs. Eliza A. Hawley of Terre Haute a L. M.,.....	30 00
Farmington. 1st Cong. Chur. by Wm. Gay, Esq.,.....	19 20	Greencastle. James Stevenson, \$1. Mr. Wood, \$1. Mrs. Gifford, 50cts. Mrs. Steels, 50 cts.,.....	3 00
Somers. Cong. Ch. and Soc.,.....	28 06	Indianapolis. Chas. Munson,.....	1 00
Hebron. Jasper Porter,.....	2 00	Moorsville. Dr. Hutchinson,.....	1 00
Southbury. Cong. Ch. and Soc.,.....	14 00	" Coll. at Friend's Meeting,....	8 50
NEW YORK.		Bethel. " " " ".....	3 35
N. Y. City. Sundry donations to Mr. Geo. Constantine,.....	152 75	" Three other Friends,.....	2 50
" Am. Tract Soc. for Tract distribut'n in Italy, through Rev. E. E. Hall,.....	200 00	Carthage. Friend's collection,.....	9 00
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